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The chief points of interest to psychology may be very briefly summarized. These pathological cases show that the emotion normally felt toward an individual of opposite sex may suffer change in its whole character, or may be transferred (together with the feeling of shame and the whole complex of associated feelings) to an individual of the same sex, to a lower animal or even to inanimate objects, including corpses, and be felt with reference to such things alone. Cases of all degrees between the normal and these remarkable extremes are found. In many cases it seems as if sufficient knowledge at the start might have prevented their development. These conditions arise through anatomical lesions or defects, through disease (especially disease or breaking down of the central nervous system), by congenital tendency and by direct acquirement. Some have speculated that the mind is sexed and may be of opposite sex from the body. Others look to the principle of atavism, similar things being wide spread in the customs of lower races, and having had parallel even among the more cultured people of antiquity. The efforts of the mediæval church for the eradication of lust by the separation of the sexes in convents and monasteries frequently resulted only in its transformation. The work of Kraft-Ebing is at present the most complete upon the subject, bringing in the anthropological as well as the pathological aspects of the question. Binet finds a latent possibility of these perversions in normal people, in that they tend to give exaggerated importance to subordinate matters, which in his term is "fetishism." Cases of perversion are rare with savages, and, he believes, occur chiefly with those persons who allow imagination to replace a sensation by an image, a process allied to the tendency to abstraction. We now turn to a consideration of the anthropological side of the subject.

L'instinct sexuel chez l'homme et chez les animaux. TILLIER. Paris, 1889. pp. 300.

The author introduces the subject with this thought:

The organs of the body have reference to two great ends, one the preservation of the individual, the other the preservation of the species. The latter is the more important function, the former being subordinated to this end. Then follow chapters on the origin of sex, fertilization, the reproductive instinct, the sexual instinct, etc., etc., most of which we have incorporated in its proper place. He considers that Darwin has stretched a point in supposing the females exercised a choice of the males, the acts of "courtship" tending rather to excite passion. Perversion of sexual instinct are often seen among animals. The subject of animal marriage concludes the zoological portion of the book. Both polygamous and monogamic families exist among the animals, and each sort may present social or solitary methods of life. The necessity for rearing the young, in order that the species might be properly maintained, required the development of those psychic powers, that unite the members of the family, and the members of the troop. How wonderful the psychic powers of such colonies as the bees and ants are is well known. In apes the physiology and psychology of sex closely resemble those of man. The basis of sex love among men is reproduction, and among savages exists as such and nothing more. The successful fertilization of the ovum by artificial methods shows that the psychic accompaniments are not biologically necessary, but are the activities of a developed psychic organism. The following elements have been important in developing present conditions: (1), the standard of beauty leading to ornamentation and pomadization; (2), the sense of shame in connection with the public gaze—the result of education, as witness the innocence of children; (3), the authority of parents and parents-in-law; (4), the necessity of rearing the offspring, at first

entirely left to the mother and in some cases developing a communistic relation among the members of a tribe (Andaman Islanders); (5), jealousy, leading to the appropriation of the weaker sex exclusively by the stronger males causing the punishment of adultery; unappropriated females still remained common property, (primitive prostitution). With respect to the procuring of the wife—she is at first taken prisoner in war and like other booty distributed in the division of the spoils. As such she is a slave simply. In case friendly relations exist between tribes the wife may be secured by purchase. (Curiously enough in some places a mock battle often constitutes the wedding ceremony as a reminder of an ancient method.) The law of supply and demand now rules, and if wives are much desired they bring a corresponding price to the father fortunate in a large family of girls; the reverse conditions gave rise to the dowry. The following work, though more special, treats of the evolution of love among men and animals and may be inserted here.

Romantic Love and Personal Beauty. FINCK. London, 1887. pp. 560.

The main thesis is that beauty in the offspring is dependent upon the development and free sway of romantic love. By romantic love is meant the love treated of by poets, the impulsive play of the emotional nature. This love is a modern development according to Finck; and in the main he is right; it is the evolution of the esthetic nature of man as seen also in the development of music. But this position should not be held in too strict a sense. The same love undoubtedly beat in the heart of Jacob, when he toiled fourteen years for Rachel, although he may not have composed poems or manifested other extravagancies of modern love, which are in a great measure due to an over excitable nervous system. The great majority of successful marriages are probably not preceded by the extreme manifestations of romantic love, but by those more quiet bonds of friendship that join hands with reason and sense, and which are older than history. Beauty which is an index of health is dependent on the free play of those psychic forces that impel to reproduction, universally operative, manifested even down to the protozoa. It is the restraint of these forces by scheming parents who make marriage a pecuniary speculation that unites natures more or less sterile with each other; or that, if fertile, produce second rate offspring. This work is evidently written for the people. A spirit of levity, however, detracts from its dignity, and its facts are culled from various authorities and are not always handled with scientific acumen.

Anthropologisch-kulturhistorische Studien der Geschlechtsverhältnisse des Menschen. MANTEGAZZA. Jena, 1886, pp. 380. Translated from the Italian.

The author has travelled extensively and, together with collections from other authors, presents his observations in a most clear and fascinating manner; the work is undoubtedly the best that has appeared from his pen, and it deserves an English dress. The first chapter of the seventeen is devoted to a description of the rites with which savage people celebrate the establishment of puberty. In all the anthropological relations, the Australians hold the most important position; their highest development being on a level with the lowest seen in other races; and at the same time their various tribes present all the links of the different stages of development, from the most primitive and purely animal stage upward. The Malays and negroes come next in order, the American aborigines and the Turanians next, and then we begin with the Hindoos and travel westward with the tidal waves of Caucasian civilization. The ceremonies of the puberty-declaration constitute, with the Australians, a sort of an initiation, secretly conducted (the